

Daiyāmpāti, 'descendant of Dayāmpāta,' is the name of a teacher of the east, who was instructed by **Śāṇḍilyāyana**, according to the Śatapatha Brāhmaṇa (ix. 5, 1, 14), in the lore of the construction of the fire-altar. The same patronymic is given, in the form of Dayyāmpāti, to **Plakṣa**, the contemporary of **Atyaṃhas** in the Taittirīya Brāhmaṇa (iii. 10, 9, 3-5).

1. **Daiva** (masc.) appears in the list of sciences in the Chāndogya Upaniṣad,¹ where Śaṅkara explains it as *utpāta-jñāna*, apparently the 'knowledge of portents.' The St. Petersburg Dictionary suggests that the word is here used adjectivally, and this view is followed by Little² and by Böhlingk in his translation.³

¹ vii. 1, 2, 4; 2, 1; 7, 1.

² *Grammatical Index*, 83.

³ Though he does not render it (*Daiva Nidhi*).

2. **Daiva** is the patronymic of the mythical Atharvan in the first two Vamśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.¹

¹ ii. 5, 22; iv. 5, 28 (Mādhyamīna).

Daivala, 'descendant of Devala,' is the patronymic of **Asita** in the Pañcaviṃśa Brāhmaṇa (xiv. 11, 18).

Daiva-vāta, 'descendant of Devavāta,' is the patronymic of **Śṛṇjaya**, probably the Śṛṇjaya king, in the Rīgveda. He is mentioned¹ as a devotee of the fire cult, and as victorious over the **Turvaśa** king and the **Vṛcivants**.² According to Zimmer,³ his name was **Abhyāvartin Cāyamāna Pārthava** ('descendant of Pṛthu'), but Hillebrandt⁴ recognizes this as doubtful, though he none the less places the Śṛṇjayas to the west of the Indus with **Dīvodāsa**. What is more important is to note that the name suggests connexion with the Bharata **Devavāta**, and as **Kurus** and Śṛṇjayas were closely connected⁵ this is not immaterial.

¹ Rv. iv. 15, 4.

² Rv. vi. 27, 7.

³ *Altindisches Leben*, 133, 134.

⁴ *Vedische Mythologie*, I, 105, 106.

⁵ Śatapatha Brāhmaṇa, ii. 4, 4, 5.

Cf. Oldenberg, *Buddha*, 402, 405; Ludwig, Translation of the Rīgveda, 3, 153.